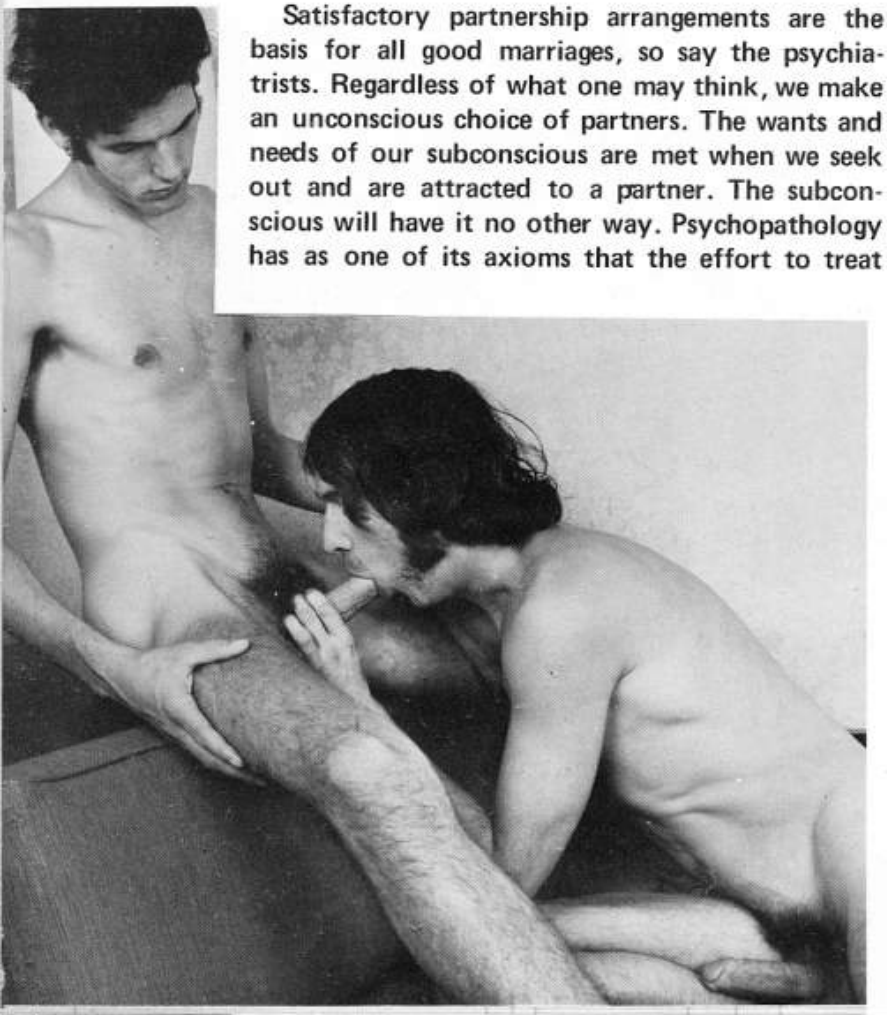
GAY MARRIAGE GUIDE VOL. 2

$5.00



Satisfactory partnership arrangements are the basis for all good marriages, so say the psychiatrists. Regardless of what one may think, we make an unconscious choice of partners. The wants and needs of our subconscious are met when we seek out and are attracted to a partner. The subconscious will have it no other way. Psychopathology has as one of its axioms that the effort to treat must be based on uncovering what the inner mind is really seeking. Sometimes it seeks pain, sometimes pleasure. In the search for a partner it seeks the answer to wishes and fantasies of which the conscious mind may be in total ignorance. The unconscious wish can be described, and then only in terms of results, when the partnership begins to operate. We know the terms, "neurotic choice of partners" or "psychotic choice of partners" and "ideally suited" or "completely adjusted to each other." What is really desired in a partner has filled the literature and the content of films and plays with countless variations on the theme, "made for each other." Real-life plots make one think that the fictional ones are dull.

It is probable that a gay couple have found their wish in the choices of partners just as have the straight couple.

The most often heard criticism aimed at the homosexual couple and especially the married homosexual couple is that it is only copying the straight, heterosexual marriage. It is, in effect, identifying with the same elements of society which it rebels against. This is true to a degree. But it is the differences that are important.

There are gay marriages which take place in mock ceremony in a spirit of levity. These occur at

parties, picnics, happenings and at what are called, Gay-Ins. Couples caught up in the spirit of fun simply get carried away. But under the guise of humor they are often expressing their innermost wishes. However ridiculous the idea may seem, or the setting, there is an expression of desire for a real marriage in these travesties.

We are focusing this work on the thought-out, carefully considered, permanent liaison. In this situation the couples decide to formalize their relationship.

CHOOSING THE RIGHT PARTNER

There is not very much statistical data to yield interesting facts on the millions of straight marriages between men and women. Gigantic surveys have not been conducted. There is no fascination with how they met, how long they went together, did they have premarital sexual experiences, when did they know they were meant for each other. Such questions and answers may excite us if the couple is famous or notorious or has significant place in history. Then such questions may indeed be pertinent.

Similarly, there is little information available from those who have made formal homosexual unions. The questions would be identical. Posing them is difficult, and for the same reasons.

Data is simply not available from the Low Countries and from those Scandinavian lands where gay marriages have been performed. Hopefully information will soon be available from there and from Europe, Asia, the English-speaking world and Latin America.

The Roman Catholic Church in Holland has performed some marriages termed covenants. The hierarchy of the church there has not commented upon these unions. They consist of the exchanging of a simple vow and of rings. This is done in the church, but not in connection with any ceremony or sacrament. The Pope has taken the stand that homosexual marriages are immoral. But the Dutch Church is rebellious, and perhaps more ecumenical than any other branch.

Father Vandeer Streijkerr, a Dutch priest, feels that homosexuals should be given the right to marry. He bases his idea on the writings of St. Thomas Aquinas, who stated that there was a normal homosexual relationship capable of the same rights and privileges of the heterosexual. He states that he has affected these covenants, but admits that he does not call them sacraments or complete marriages as normal marriages would be in the eyes of the Church. Rather they exist as bonds only within the consciences of those who are thus united.

Most couples seeking a formalized union take the step seriously, and in this way they reflect the traditional.

To yield some practical information upon the subject a questionnaire was answered by sixty-nine male homosexual couples who have entered into religiously recognized marriages. Here is the set of twenty-seven questions asked:

1. Where and when did you first meet?
2. Was there anything in that meeting that led you to think that you would ever form a permanent union?
3. Did you have a romance before you settled down to a stable friendship?
4. Did you live together before you decided to marry? If so, for how long?
5. Do either of you have any problem with alcohol or drugs?
6. Have you ever lost a job because of your homosexual activities?
7. Does your family know you are homosexual?
8. How long after you accepted your own homosexuality was it before you decided to marry?
9. Does your employer know you are gay?
10. Does your employer know that you had a religious ceremony signifying your marriage?
11. Have you had trouble with insurance companies as a result of your marriage?
12. Have you had any problems with landlords?
13. Do the people you work with know you are married?
14. What has been their reaction?
15. What has been the reaction within the gay community?
16. What has been the reaction from your straight friends?
17. Have you had any problems regarding the purchase of real estate?
18. How about name changing?
19. Have you applied for passports or driver's licenses, or effected any registration like voting, which demands information on marital status or name change?
20. Did you apply for a marriage license?
21. Have you made any effort to register the marriage with any unit of government?
22. Are there any special accommodations you have made to society to maintain your marriage?

23. Are there any special external pressures?

24. Have there been any specific adjustments?

25. How about marriage counselling, have you had any need to seek advice?

26. Are you happier now than previously?

27. Do you feel more spiritually fulfilled, more religiously adjusted than previously?

Cooperation in filling out this questionnaire was excellent. All couples asked to answer these pertinent questions did so, some even expanded upon the questions, giving fuller answers than required. Both partners filled it out together. Couples ranged in age from the late twenties to the late fifties. One was an interracial couple. One man was extremely rich, and all were from varying backgrounds. None was underprivileged, however.

Most couples met through mutual friends. There was only one instance where a couple met at a gay bar. No couples met at the other gay meetings places. They met either at friends' homes, or occasionally—in about twenty percent of the cases —in the homes of relatives.

Aside from mutual attraction there was no particular electric spark at the first meeting. Most guys felt a gradual drawing together with mutual interests, similar tastes, and a growing feeling that the other filled a need.

Most guys had romances. These were variously described as short and passionate, long-drawn-out and passionate, or as still going on. There is no record among the test group of there not having been a courtship.

All had lived together before deciding to formalize the relationship with a wedding ceremony. Until very recently, of course, no one would have performed the ceremony. So the opportunity to effect a relationship other than that of being roommates did not exist. But this roommate status was looked upon by most as a state equivalent to marriage. These pre-marital relationships existed for from two to forty-two years prior to the effecting of religious ceremonies.

None of the tested subjects had any problems with drugs. One couple had had an alcoholic problem, but felt this was resolved through wise counselling and through programs of the organization of Alcoholics Anonymous.

Before marriage, one person had lost his job because of suspected homosexual activity. And one had lost his job because he was in sensitive work and needed a security clearance. His sexual activities were discovered, and he was dismissed. The rest had not had this problem.

In all cases their families knew about their homosexuality.

Accepting the idea of being a homosexual was the most difficult part, and took as long as five years after active homosexual life began. When that hurdle was cleared the gay men then adjusted to life and began seriously to seek a partner.

About forty percent of employers knew the individual was homosexual, but only ten percent knew that there had been a religious ceremony. In those cases where employers did not know it was accepted.

The difficulties which a homosexual faces from insurance companies still exist whether or not the homosexual is married or single.

Landlords have been the most understanding. They tend to worry more about noise, drugs, rent collections and alcohol than about the private lives of their tenants.

Some of the subjects' acquaintances knew the gay guys were married, some did not. Among co-workers who knew it seems to have made no difference. All subjects noted that the younger people at work had much more liberal attitudes.

The homosexual community has had a mixed reaction. Some unwed gays feel that the marriages flaunt society, that they overdramatize non-conformity. This segment feels that the phenomena

will invite a new wave of oppression. Another segment feels that the marriage is a pretentious and rather pompous seeking after of a status symbol. Others say that it merely mimics the straight, conventional heterosexual world. There is a silent majority within the homosexual world that has yet to be heard from. About thirty percent voiced approval.

From straight friends the reaction has been almost overwhelmingly favorable. It was generally felt that since the marriages were acceptable by straight friends in the heterosexual community, the actual wedding wasn't that shocking.

So far no problems have come to light in buying cars, houses and other substantial property.

Name changes have not been an issue. Most individuals kept their own names, and adopted a second last name for social purposes only. So applications for passports, licenses and voter registration have not been problems.

Two cases had applied for a marriage license in Los Angeles county; it was refused. No subsequent effort was made to register the marriage with any government unit. Such registration is not a requirement; it is only necessary, for the marriage is nonetheless legal in California.

No special accommodations have been made with society to maintain the marriage. That was all taken care of in the pre-marital phase, and especially in the initial adjustments to the fact of homosexuality.

External pressures are no different after the marriage for most respondents. The only rough going reported was among the younger couples, who are still close to the promiscuous and experimentation level, and who experienced jealousy and quarrels of a domestic nature. These are both internal and external pressures. If people know that a couple is married, they don't attempt to intervene. This holds true however they were married.

The married guys do talk over their marriage with their own minister and with other ministers and priests who are curious about how it is all working out. Such informal talks often defuse potential areas of discord.

About eighty percent reported that they are markedly happier married than when they were single. They said that they had accepted themselves more fully, had accepted their partners more totally, and that they felt an added sense of stability.

Only one couple felt neither spiritually fulfilled nor better adjusted religiously than preciously. The rest felt that the whole area of behavior had progressed since the cementing of the "love that dared not speak its name." All felt that they were not committing any kind of sin, and in fact in good conscience a much closer union with God.

Generally the move into the married state was taken more cautiously than it is among heterosexuals. To achieve success, stability and maturity are essential on a personal level and on the level of one's individual sex orientation prior to the choosing of a life-mate.

SPIRITUAL PREPARATION FOR GAY MARRIAGE

If you were to ask most ministers what kind of advice and what specific counselling they give to prospective brides and grooms, they would be more than willing to expound on the matter. It would be very difficult to get them to shut up. But if you ask most of these same people what advice they give to homosexuals who seriously come to

them for the same type of advice, the reaction borders on the polite. It is short, sharp and curt.

Some psychiatrists have stated recently that most ministers are ill equipped to give any kind of sex advice, and that most rely on convention in advising the members of their flocks about anyting sexual. This adds to the generation gap, as well as shifts these problems to other behavioral disciplines.

Most are not equipped by training or by personal or professional experience to deal with problems presented to them regarding impotence, frigidity, the sexual anatomy, the functions of sexual physiology, the psychodynamics of sex, and the varied range of current social pressures. A few have had sufficient training to refer these problems to other professionals.

Today many ministers are going out of their churches into communities they serve and are trying to cope with the social revolution that swings around them. To become involved is to invite disaster. To become involved actively or objectively in the homosexual movement invariably costs the pastor his post. He is simply advised to seek the call of God elsewhere. If he does not, he faces scandal and loss of his livelihood.

One such minister was the Reverend Dr. Clarence A. Caldwell. He stated, "Ideally, the homosexual as homosexual, ought to be able to function in the church and any social institution, openly." Dr. Caldwell, a heterosexual clergyman, worked in San Francisco with the Council on Religion and the Homosexual. He worked as minister of Metropolitan Mission for some 126 churches in the Northern California Conference of the United Church of Christ. His work brought him into all phases of the social revolution as expressed in the Haight-Ashbury syndrome. He made an honest effort to integrate homosexuals into the church. When he accepted the pastorship of the church at Manhattan Beach, California, he made this a condition of his accepting the post. There had been a short circuit in communications, and the congregation was not aware of his intention. When he acted he brought down a storm of protest and was forced out of his post. Unable to find another, he sought to organize, again within the framework of his church, an urban center. This was rejected, and he has since disappeared from the scene.

Other ministers with similar views meet similar fates. The minister who either knows he is a homosexual or discovers in the midst of his work that he must accept homosexuality as his orientation has an even worse time. He receives very short shrift. Some vanish into new careers. Very few have the courage of their convictions and form new congregations; this occurred in the formation of the previously mentioned (Vol. 1) Metropolitan Community Church in Los Angeles.

This church and its ministers have an active communication with other sects in the area. Among problems exchanged are those relative to marriage counselling.

All pastors at the Church were interviewed for a cross-section of attitudes regarding the counselling of homosexuals who seriously want to marry.

A summary of the counselling given at MCC follows.

The situation may be briefly summed up this way. A couple comes to us, or maybe only one prospective partner, with the information that a religious ceremony blessing their desires to unite is the step they want to make. We sit down with them and have a long and friendly talk. There are certain things we want them to know about us, and there are many facts they have to let us know

about them. First, they must know that we would not consider solemnizing a marriage unless the couple has had at least six months of trial living together. Most have more than that.

Church membership is not a requirement. Only eight out of forty ceremonies thus far performed involved regular members of the MCC congregation.

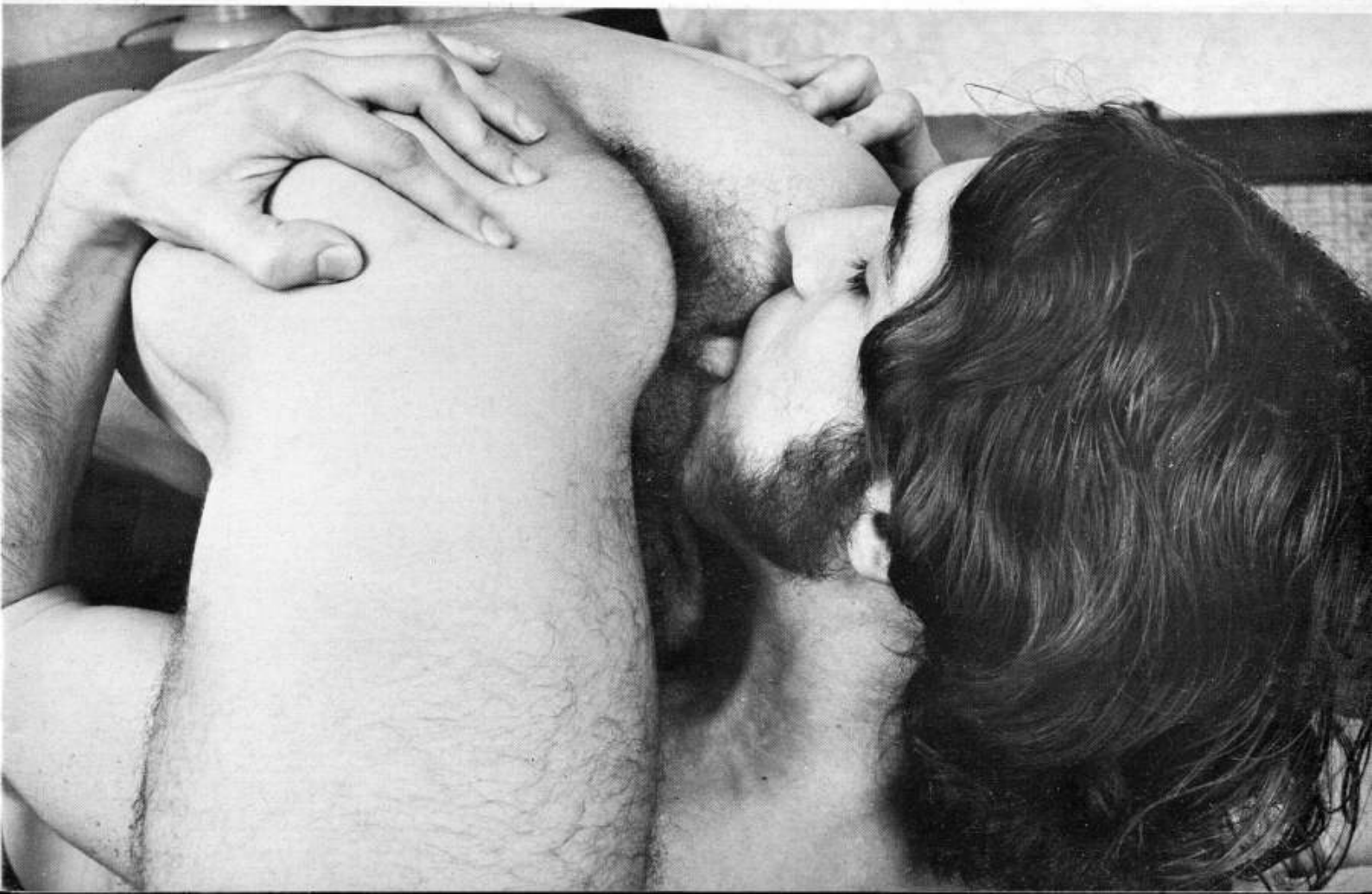
The couple is met together, and their basic backgrounds are sketched in. It is important that they have a certain feeling of spirituality and a certain grasp of what organized religion is and what it is supposed to do or be. Then comes the big question. Why? Why do they want to get married? Why a marriage ceremony? This is hammered away at by the Minister. The question stuns them, almost invariably. There are several reasons. Those who have been married have one common denominator: they have always wanted to get married, to have the blessings of God on their relationship.

If they come to the Ministers thinking that the ceremony, the religious act of marrying will make their relationship any stronger, they're wrong. And this is one of the first facts brought home to them. It is explained that a marriage is the blessing of the Church on their relationship. It is always pointed out that some couples do not need those blessings.

They are further advised, and seriously, that they will suffer the pressures of a society not willing to accept the marriage, a society insisting that such a union is queer, that it is queer for two individuals to live together. When marriage is added to that it sticks in the craw of society. And to have a church that would bless such a thing is just out of the ball park.

On the other side of the fence they are told that even from within the homosexual community there will be some non-acceptance. Marriages and marriage ceremonies are just as new to other gays, and in many cases just as unacceptable, one reason being fear of a wave of reprisals, of suppression, that would involve all homosexuals and deprive them of their livelihood. Such a situation could be a disaster.

There is also jealousy from within the community of homosexuals. There are those who are lacking in maturity and stability, who do make conscious efforts to "trick"—that is, to seduce a partner from an apparently successful couple, whether theirs is a steady pseudo-marriage or religiously-blessed one. They are further advised that this happens quite often in the heterosexual experience, too.



There is an observation that has yet to be psychologically tested that the male homosexual is seeking a reflection of his own image of maleness in his search for a partner. If anything he wants a sense of super-maleness in his partner. This is true whether he is going to dominate the relationship or act out a passive role, or find his release in switching roles.

The problem of the marriage of homosexuals can be summed up this way: Heterosexuals say it isn't legal; others say don't rock the boat; others approve, but only in varying degrees.

They will have pressures from both societies, homosexual and hetrosexual. Can they take it?

The homosexual has been raised in a heterosexual environment. He is going to mimic his parents. More than anything in the world, he may want a girl just like the girl that married dear old dad. Except he wants a male, and not a female. This is why the marriages that have been performed are usually between two rather masculine males. This is why the drag queen has such a difficult time getting a steady boyfriend. So far no drag queens have been married by our associates.

The wedding will be recorded in the annals of the church office. A certificate of the ceremony will be issued, but that is the current extent of it. Under California law nothing else is needed. The law does not forbid the issuance of a license, but to date the County Clerk of Los Angeles County simply refuses to issue this license. The Clerk has asked the State Assembly to recodify the laws so that everyone who applied for a license would have to have a medical examination. The examination would include certification of child-bearing capacity, fertility and sexual specifics. He states that even if the law changes he would not issue a license to two homosexuals because they would not be capable of having children.

In discussions with him the MCC clergy have asked whether in the light of this reasoning he would deny a license to the aged or those who are obviously past child-bearing age. The position taken in counselling, is that the capacity for heterosexuals to produce children is not an issue in their obtaining a license. If this reasoning were taken to its logical conclusion, the marriages of childless couples would be dissolved either through court action or automatically if after a certain period of time a couple had not produced children.

In California, when any two persons not minors have been living together as husband and wife, they may be married by any clergyman. A certificate of such marriage shall be made by the clergyman, delivered to the parties, and recorded upon the records of the church of which the clergyman is a representative. No other record be made. California does not believe in common law marriages. They really don't recognize them. But they make a backward slap at that tradition paving the way to allow people to get married gracefully without any embarrassment, or without such a ceremony having to be recorded with the state. In this way children can be legitimatized without suffering the taint of bastardry. It is this provision of the law that is used in performing marriages within the organized church between consenting adult homosexuals. No legal challenge has been offered to this. One couple did have their certificate recorded at the Los Angeles County Recorder's office. In another instance the same request was denied.

Two young women who got married did effect a name change, and were issued a license. One of

in the MCC offices. This includes the rough spots of pre- and post-marital adjustments. It is similar to the heterosexual problem, in fact it is almost an exact parallel. The ministers know this from their previous experiences in ordinary congregations.

Those who have been married there often begin to attend MCC church regularly. Some become members. They do so by attending two church meetings, by taking instructions, and by asking for membership of the Board of Directors. They must accept the Christian religion and the structure of the MCC so that they will know how they would fit into such an organization. Thus far no one has been excluded whether homosexual or heterosexual, nor in fact for any reason.

Couples seeking marriage are advised that there will be no more, and no new, social outlets when they are married than previously. The couple must live by and large as a self contained family unit.

How the couple will live after the ceremony has been predetermined by their commitments to their life-style, and by the sexual and social adjustments made before they took the step of seeking religious blessing. The religious ceremony will serve to formalize an already existing situation. Of itself, it will not add to the intensity of the relationship. But those undergoing the ceremony say that they have found an intensification of feelings towards each other as a result, and with this acceptance from within their own community and their own group.

THE GAY WEDDING CEREMONY

The wedding ceremony, the rite which will unite two males, is the thing that most puts conventional society uptight; it does so more than any other element in the homosexual revolution. What comes to mind is the idea of two men walking down the aisle. Will they both be in white gowns? Will they wear veils? Most heterosexuals refuse to take the idea seriously and equate the matter with the kind of travesty said to happen at orgies, where a spirit of rebellion and non-conformity takes over and effects a release of inhibitions. The search rests for a moment on truth masked under the levity of the occasion.

In Holland, the celebrants come to the altar rail, join hands, exchange vows, and exchange rings. The ceremony is simple to the point of being rather stark in its formality. A priest is present. He witnesses the event and blesses the couple afterward. They then retreat from the altar, with the older member of the wedding party, and go on to a festive reception.

No other information is available on other Roman Catholic ceremonies, nor on other Protestant rites. From other religious ideologies no data is as yet forthcoming.

Most married gay couples are not more than five years apart.

Also like most gay married couples, they have similar economic positions which proves that the more similarities the better is the chance for success.

About twenty percent of the guests attending the parties are heterosexuals from conventional society. They have given unqualified approval to the homosexual marriage.

The couple has been able to effect an accommodation with other homosexuals. There are those who hold that it is an act of rebellion and non-conformity calculated to arouse the wrath of traditional society. Others insist that it is simply stabilizing or recognizing an existing relationship.

Apart from the elaborate trappings of a marriage ceremony, with receptions, dinners, dances and festivities, one thing does emerge. The wedding can only take place seriously between couples who have made a total commitment and a total adjustment to their sexual orientation. Their preparation for the actual ceremony has made a provision for a spiritual renewal in the light of their past adjustments, with all the shocks that occurred during the

years that it took them to reach a state of creating their inviolable sphere. They have made a provision to fulfill their psychological needs. This is effected not in the spirit of mockery, but in the spirit of renewal.

THE TEST OF TIME

The sexual revolution, and the homosexual revolution, have been well defined. A sense of the goal of this change in moral concepts is only now being articulated. The steps along the way to this articulation have dealt with efforts to change laws, efforts to overrun decisions of the lower courts, and efforts to win public acceptance from all segments of the dominant, heterosexual society.

The Stonewall Riots of June 1969 which occurred in Greenwich Village were a turning point for the gay movement. The police were raiding a gay bar. Gays in the Stonewall spontaneously decided that they had enough of such harassment. They turned on the police and fought back, much to the surprise of the police who have always been under the impression that all gays were sissy

At a meeting, the regents accepted the committee's recommendation without comment. The applicant had sought an open hearing. The head librarian, his attorney, and members of the American Association of University Professors offered to appear on his behalf. This was denied. Only he and his lawyer appeared before the committee.

Both that meeting of the committee and the one for the regents were picketed by FREE, a campus gay organization. They had earlier held a meeting of the FREE chapter and had rallied on the behalf of the applicant.

The American Civil Liberties Union has entered the litigation, as has the Minnesota Civil Liberties Union. Currently they are attempting legally to discover whether the civil liberties of either job applicant have been violated by the action of the regents or its committee.

The job fight had pushed aside the marriage license application battle. The other partner is a young law student at the university. They had vowed to take their license fight to the Supreme Court. Their goal was to be married officially and legally prior to December 31, 1971.

The Minnesota Civil Liberties Committee felt that there was such a violation in the matter of the job. Their position is that the university should be forced to honor its job offer.

The position of the Minnesota Civil Liberties Union is that the university cannot discriminate against homosexuals in its hiring practices and general policies. Further court action has been initiated before the Minnesota State Department of Human Rights and similarly before relevant federal commissions. It has been determined that the anti-discrimination statute does not cover homosexuals.

A federal hearing was held late in summer of 1970 before Federal District Judge Phillip Neville. A decision is expected in early Fall, 1970.

The regent's committee chairman, John Yngve, stated during the hearing that the reason the applicant had been turned down was because of the marriage license application, and because of a fixed prejudice against homosexuals.

Chairman Yngve equates homosexuality with sodomy, as he stated from the witness stand. His position, and that of the committee and of the board of regents, was that they would be condoning an intent to break the state's law against sodomy.

Although the regents usually do not review university appointments, publicity in the case prompted the action in this instance. This explanation was given by Mr. Yngve on the stand. The position of the regents was that the applicant had openly proclaimed himself a homosexual by applying for the marriage license. Such action was the basis for rejection.

The attorney for the applicant, Mr. Goldfarb, wanted to know if the regents felt the applicant to be a criminal. He pointed out to the regents that a homosexual can have contacts with a person that are not illegal, that is, that his contacts may be a condition, not an act. The regents maintained that two men who live together and take out a license obviously commit sodomy. The lawyer wanted to know if the university had any rules concerning homosexuals and the regents answered in the negative.

The case serves to develop the issues and attitudes involved in homosexual marriages. It is obvious that a thicket of legal concepts and conflicting clauses will serve to delay any real resolution of the issues for some time to come. The applicant cited previously informed me that he will appeal both the job and marriage license application issue to the U.S. Supreme Court. He feels that the legal issues will not be resolved until they have been reviewed by that body.

The legal attitudinizers got a jolt at the recently

FOREWORD

The United States is in turmoil! Our young people are dissatisfied with the status quo. All minorities demand their rights. And women, a majority group which has long been oppressed, fight for their rights. We are indeed experiencing a period of non-violent revolutions: political, social, economic and sexual. The countries of the world look at us in bewilderment.

We are in a period of sexual permissiveness and sexual liberation. Bookstores, newsstands, theatres, movies bombard us with sexual subject matter which only a few years ago was considered taboo. Denmark and Sweden have already experienced the sexual revolution. England has turned her back on her past and moved pragmatically into the new age. She has changed her oppressive laws regarding abortion, divorce and sexual practices. She has legalized homosexual acts between consenting adults. Great Britain is leading the western world on the road to a more humane approach.

Our young people are unafraid of the prohibited. They experiment openly. They are fascinated

with erotica and completely uninterested in pornography. Young people continue to question all concepts and norms regarding sexual behavior.

Young people question society's values because they live in a world of split images, of constant change and chaos. The communications revolution has hit them. Ideas, styles and information reaches them with lightning speed. Young people know that in the recent past persons who dared not to conform were ostracized. Those people paid heavily for their independence and nonconformity. However, today's youth have the group support of the youth culture. They can freak out of the Establishment without going through loneliness and alienation because they have each other.

We have spent billions on defense, the bomb and war. Youth sees these acts as absurd and wants nothing to do with that kind of world.

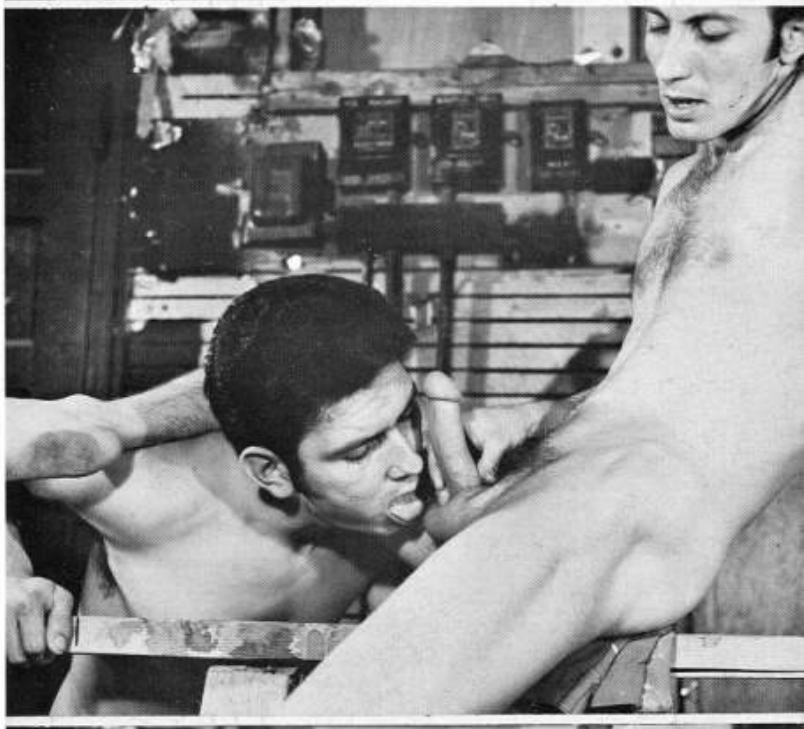
The communication gap between parents and children is widening. The children speak a different language. They refuse to believe what they've been taught. Parents feel helpless because their children have a world view which is much less simplistic than that of their parents'. Parents have been holding onto the world they once knew. They don't seem to be aware of the changes taking place or perhaps they don't want to deal with them. Many of them would prefer to drown themselves in nostalgia.

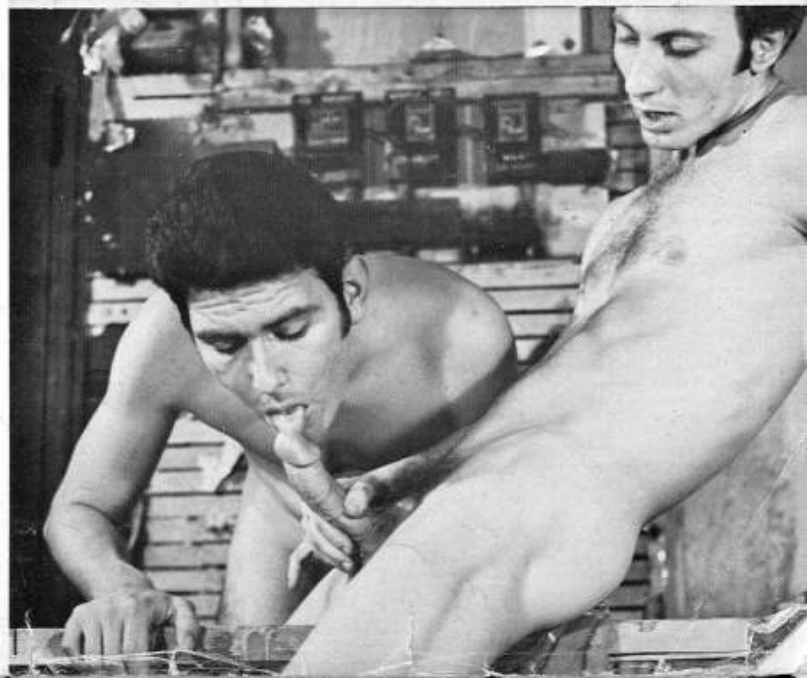
The mass media, knowing the value of the youth market, has never been more youth-oriented. Movies, television and radio rarely deal with the problems of the aged, the retired—our senior citizens. Rock music fills the air waves. Yes, the world is a stage filled with young people groping for roles to play.

England has given us our language, our mores and codes. Will we follow her?

We both experience the youth revolution, a revolution blown out of real proportion by the mass media. About five percent of all college students could be labeled as activists. But they get the headlines, they are filmed for television news programs. They seek rapid changes in the environment, in education and in laws pertaining to sexual behavior. They are the young people who demonstrate for their beliefs.

Our young people are fed up with authority whether it be parental, governmental or institutional. They do not trust those who are in power. They rebel. The young are skeptical because they know that the information, the facts do not coincide with reality. Religion is passe and so are our social institutions.





Youth has dropped the double standard. They have become less hypercritical than their elders. Honesty is very important to them. The generation gap exists because young people don't believe what their parents have taught them. They feel that their parents have lied to them about sexual and moral matters. They know that there is a link between puritanism and lust. They reject greed.

In order for us to understand our new world which has come crashing down upon us, we must listen to our youth and stop dismissing everything they say as hogwash. We must stop falling in the trap of comparing our youth experiences with those of the youth experiences today simply because the world has changed and is changing. These tired old comparisons no longer are valid, in fact they've never been valid, but it seems that each older generation plays these tricks on the younger ones. This cycle is being broken and it's a very painful process.

Today's young people are out to destroy the sexual inhibitions of the past. They decorate their pads with phallic symbols, they frolic naked at rock festivals. They're very much less titillated when viewing films, magazines and books dealing with sexual motifs.

However, today's youth faces the reaction of those people in power. Sometimes the reaction becomes unnecessarily harsh and oppressive. Law enforcement people are used by the people in power to break up youth festivals and other events. The reaction is based in fear. The older generation wonders what the world is coming to. The fact is that every generation since the beginning of history has wondered the very same thing, and the world continues.

The homosexual revolution is part of a wider revolution. It is responsible for the changing attitudes and is happening with an explosive force.

Our young people categorically reject the phony legal and moral codes that have prescribed sexual behavior in the past. Youth refuses to wait for laws and mores to catch up with their ideas and activities concerning sex. They have an enlightened attitude toward sex, something that their parents never had.

In the gay movement, young homosexuals are less hysterical than their counterparts were a generation ago. They rapidly adjust to gay life. They readily find identity. And even more importantly, they are fighting the oppression and stigmas which society has placed upon them. Young gays have given up the passivity of the past for militant activism. Already laws and attitudes are being changed.

homosexual as affecting or assuming a feminine role. The false feminine bravado one sees displayed exists in only a small minority of homosexuals. Most exist in masculine or supermasculine roles accommodating the heterosexual society in which they function daily. There is nevertheless an identity crisis accompanying a man's suspicion or doubts about his sexuality.

Some have described homosexuality as a flight from masculinity. In reality it may be a search for masculinity reflected in sexual patterns, a life partner, or life style. There is no simple cause, no simple definition, no simple explanation.

For our purposes a homosexual is one whose sexual orientation is toward his own sex. In this all-encompassing definition one finds every type, age, size, color, race and religion. There is every life style, every profession, every economic group, every caste, every social stratum.

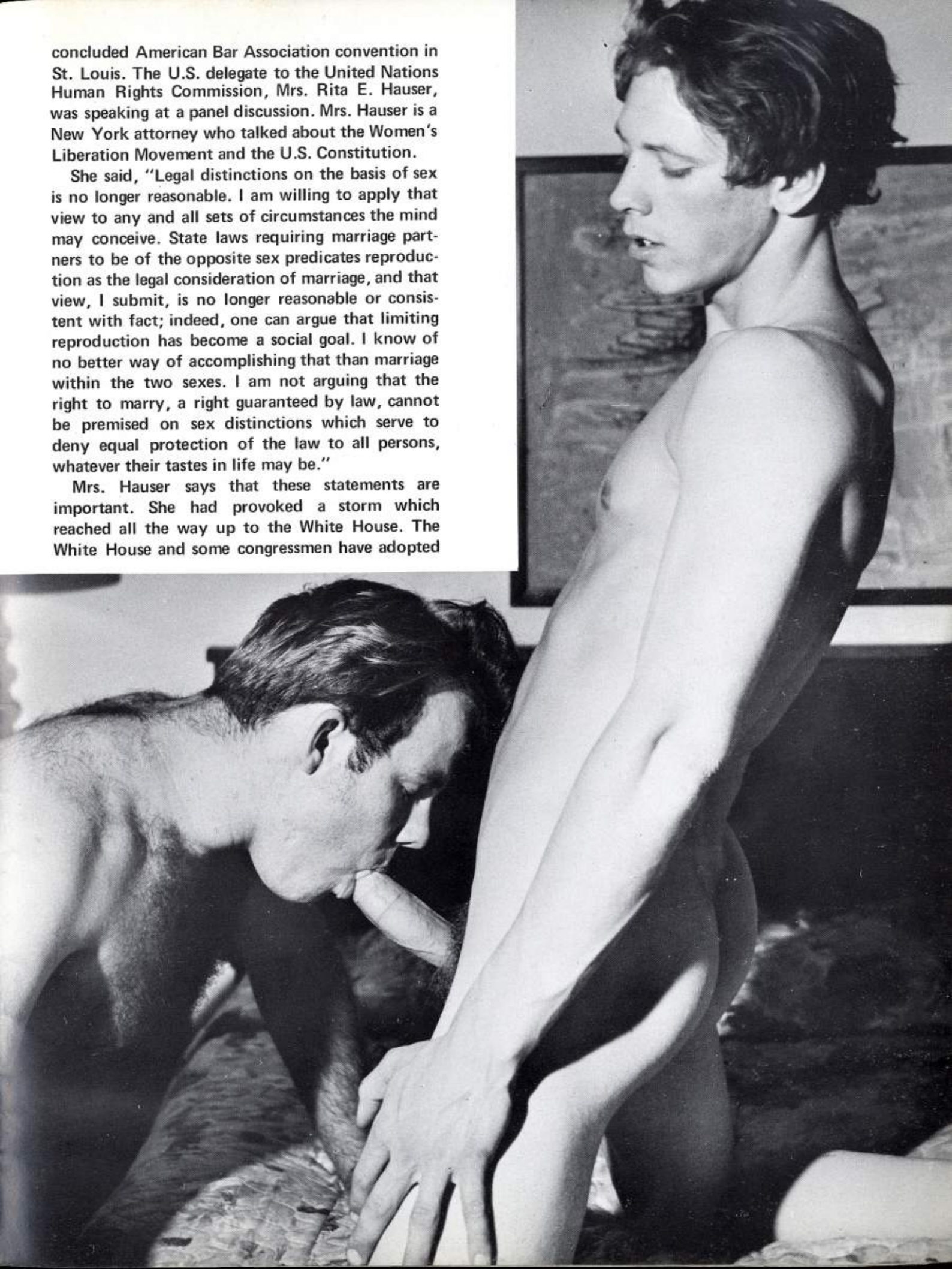
Emerging from this polygot array of types are groups and individuals demanding equality in every area of sexual nature. Ending discrimination in employment, in military service, in educational opportunity, in political action, and ending the aversion to homosexual behavior are demands being articulated from within the homosexual community.

And serving to dramatize this liberation and militancy is the celebration of formal homosexual marriage covenants.

concluded American Bar Association convention in St. Louis. The U.S. delegate to the United Nations Human Rights Commission, Mrs. Rita E. Hauser, was speaking at a panel discussion. Mrs. Hauser is a New York attorney who talked about the Women's Liberation Movement and the U.S. Constitution.

She said, "Legal distinctions on the basis of sex is no longer reasonable. I am willing to apply that view to any and all sets of circumstances the mind may conceive. State laws requiring marriage partners to be of the opposite sex predicates reproduction as the legal consideration of marriage, and that view, I submit, is no longer reasonable or consistent with fact; indeed, one can argue that limiting reproduction has become a social goal. I know of no better way of accomplishing that than marriage within the two sexes. I am not arguing that the right to marry, a right guaranteed by law, cannot be premised on sex distinctions which serve to deny equal protection of the law to all persons, whatever their tastes in life may be."

Mrs. Hauser says that these statements are important. She had provoked a storm which reached all the way up to the White House. The White House and some congressmen have adopted



the attitude of Queen Victoria. They were not amused.

White House comment came after vociferous criticism from three congressmen, Rep. Wayne Hayes (D—O.), Rep. Clement Zablocki (D—Wis.), and Rep. H.R. Gross (R—Ia.).

Hayes said that if the President really wanted to save money, he should fire Mrs. Hauser who he maintained was promoting homosexuality and lesbianism. Hayes' remarks are included in the context of his discussions of the President's veto of two money bills, one for education and one for twenty-three government agencies.

Zablocki said in the House that, "Mrs. Hauser's speech represents for me an example of the moral rot which is infecting our nation. It is disturbing, indeed, to learn that such nonsense is coming, not from academicians or wild-blue-yonder radicals but from a person in a responsible position within the administration." He then called upon the Vice-President or some other high-ranking voice within the administration to confirm or deny support for Mrs. Hauser's recommendations. Rep. Zablocki then said, "The effect on public morals in this country of authorizing homosexuality would, in my view, be catastrophic—not to say repulsive."

Rep. Gross said he concurred with Zablocki and added, "I denounce the advocacy of males marrying males and females marrying females as proposed by an official of the United Nations."

Vice-President Agnew had no comment. Nor did his office offer any statement. No other official in the Nixon administration has volunteered a comment.

These recent events surrounding the subject of a legal act of marriage by persons of the same sex prompted the Vatican City newspaper, *L' Osservatore Romano*, to run a column by Father Gino Concetti, a Franciscan theologian at the Vatican. In his column Father Concetti wrote, "The possibility does exist that in some countries the possibility that same sex marriages may be legalized. What sense is there in a marriage contracted by two members of the same sex? Everyone knows that from the time of creation marriage has existed with men and women as the protagonists. It is evident that this springs from nature itself. The attempts to give matrimony a new content and new countenance are simply moral aberrations that cannot be approved by the human conscience, let alone the Christian one."

This represents the official Roman Catholic view on the subject. It is one that will bring increasing

pressure to bear in light of the recent marital covenants in Holland, and of the prospects in other countries where sex acts between consenting adults do not fall under purview of the law.

As these events move the area of homosexuality into the forefront of human moral experience they indicate a widespread approach to the whole problem. The United Nations has recently received a communication from the Homophile Youth Movement, U.S.A. This communication was accepted and transmitted to the U.N. which has promised to give serious consideration.

In some quarters, homosexual marriage is looked upon as being just another subversion of good American social and sexual customs. However, the pressure from the gay community is mounting. And when this pressure is applied in an intelligent way, society will have to yield. In the not too distant future gay marriages will be legalized. Happiness for gays will be made that much more easier to attain. Those younger gays who will be able to marry legally in the near future will owe their happiness to those who are struggling in the present.